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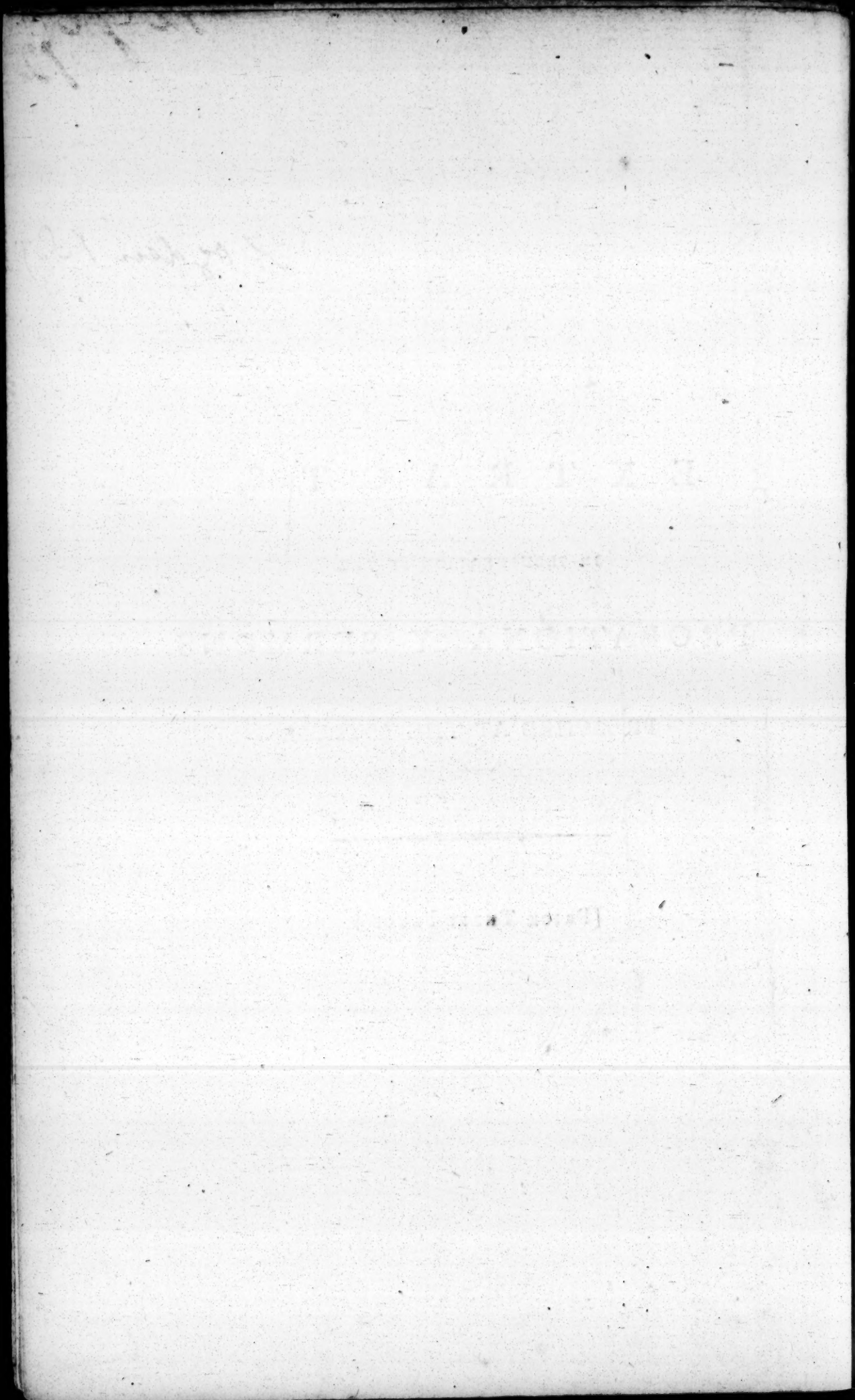
E X T R A C T S,

IN ILLUSTRATION OF THE

PROBATIONARY SERMONS

PREACHED AT THE ASYLUM.

[PRICE THREE-PENCE.]



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EXTRACTS,

IN ILLUSTRATION OF THE

Rogden (S.)

PROBATIONARY SERMONS

PREACHED AT THE ASYLUM,

ON

SUNDAY, MARCH — 1789,

HUMBLY ADDRESSED TO THE

GUARDIANS OF THAT CHARITY.

“ THOU SHALT NOT STEAL.”

LONDON:

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ADVERTISEMENT.

The facility with which literary assistance may be procured, either to alter or re-write composition, renders this appeal to the recollection of the audience indispensable.

T O T H E

GUARDIANS OF THE ASYLUM.

LADIES AND GENTLEMEN,

AS many of you may not have had an opportunity of attending the Probationary Sermons at the Asylum, on the — ult. when the duties of parents and children constituted the substance of those discourses, the following extracts, which struck the ears of many hearers, as being *more* than similar to the sentiments and language then delivered, are selected, in the humble hope of gratifying curiosity, and as an evidence of the preacher's abilities in *original* composition.

“ As the duty from children to parents is enjoined in the clearest manner, and under the strongest sanctions by the law of God; so it is also required by, what is indeed the law of God too, the voice of nature, reason, and humanity.” (vol. ii. p. 127.)

“ These ties, we see, are first formed by the hand of nature: and the child that endeavours to break loose from this regular dependance and subjection, opposes the order instituted by Providence, and the course of things. He can find no example in any other species to countenance his unnatural wilfulness; and the voice of every other creature upon earth cries out against him and condemns him.” (vol. ii. p. 128.)

“ The relation between the Creator and his creatures admits, in strictness, of no comparison; yet there is not any character he assumes more frequently or more willingly

lingly than that of a parent. No resemblance can exactly set before us his nature or operations—what he is in himself, or what he is to us ; but this we may presume, has in it the least impropriety. He not only condescends to take the title, but claims, and as it were glories in it ; calling at the same time for all those sentiments and returns from us, which are suitable to that relation.” (vol. ii. p. 119.)

“ What great respect must be due from us to that character, which the supreme nature has chosen to be the representation of his own ! The authority of a father can be seen in no fairer view than by this reflected light. When you look on the parental power, you behold the image of the *divine*.” (vol. ii. p. 114, 115, 116.)

“ Power and prerogatives are for the benefit of the *possessor* only in the *second* place.
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‘The good of those who are governed, the service of the public, is the *principal* thing intended. This authority of parents, among the rest, as it is so considerable, is charged with a proportionable load of obligations ; and must be supported by benefits, or at least by kindness, which is a disposition to confer them.’ (vol. ii. p. 157.)

“ *Correction* is a part of discipline, and comes under the same rules. Solomon has expressed the necessity of it in strong terms : “ *He that spareth the rod, hateth his son.*” (vol. ii. p. 160.)

“ There is one thing more — you are to provide for your children, which must not be overlooked ; itself one of the most efficacious means of doing them service, and such as may be properly joined with every other instance of your attention and tenderness : I mean, the silent but persuasive admonition
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of your own virtuous life, and good example. With what face, or with what success, can any one reprimand his family for irregularities, which he commits, or exhort to virtues, that he only talks of? Parents, we see, have an additional reason to be religious and exemplary, over and above the motives that are common to all Christians. They cannot do themselves mischief, without great hazard to those whom they have brought into the world. Testify your affection for your children, in the most important instances both to yourselves and them. Go before them in every thing that is good—instruct, and lead them too, in the way to Heaven. Though poor, you will give them a noble fortune, if you teach them to be good Christians.” (vol. ii. p. 167.)

——“ *My son, help thy father in his age, and grieve him not as long as he liveth. And if his understanding fail, have patience with him;*

him ; and despise him not when thou art in thy full strength."

" The whole of life is apt to take its colour from the employment of our youth ; and that employment of it which is the most agreeable to our parents, will commonly be most to our advantage." (vol. ii. p. 119, 121.)

" The affection which your parents bear towards you, and the great good they have done you, in consequence of it, give them still another title to your consideration and respect—a right to be regarded by you for *their own sake*. And if, in some instances, you were persuaded, and truly too, that their counsels were not the most advantageous, this would not immediately exempt you from all obligation to comply with them. Gratitude, and some tenderness surely on your part, in return for so much on their's, must be allowed to have weight,

and come in to supply the place of more selfish considerations. Must your own satisfaction be the end of all your measures?—or, rather, cannot you receive satisfaction from the gratification of others?—Will it afford you no pleasure to *give it* to your best friends, and greatest benefactors?—You may part with something, were it to the mistakes of such persons; and exchange, with no great loss, your own desires for this pleasure of *pleasing*.” (vol. ii. p. 130, 131.)

“ It is a well known observation, that if you say of any person, *he is ungrateful*, you give him the very worst of characters. Whoever is without gratitude, is devoid of all virtue. If a man can be so insensible and mean, as to forget the law of kindness, and break through the strong but liberal restraints of love, cunning he may be called, but never can be truly wise, or capable of any generous or virtuous action; and as little indeed of
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any real piety towards God ; for *he that loveth not his brother, his benefactor, friend, father, whom he hath seen ; how can he love God whom he hath not seen.*" (vol. ii. p. 147.)

“ Yet stop, young man, we beg, a little, to look towards thy poor parents. Think it not too much to bestow a moment's reflection upon those who never forget thee. Remember all—all indeed thou canst not—alas ! ill had been thy lot, had not their care of thee begun, before thou couldst remember, or know any thing. Now so proud, self-willed, inexorable—thou couldst then only ask by wailing, and move them with thy tears ! And they were moved. Their heart was touched with thy distress—they relieved and watched thy wants, before thou knewest thine own necessities, or their kindness. They clothed thee—thou knewest not that thou wast naked : thou askedst not for bread—but they fed thee. And ever
2 since,

since, in short, for the particulars are too many to be recounted, and too many surely to be all utterly forgotten, it has been the very principal endeavour, employment, and study of their lives, to do service to thee.” —“ And remember, for this too is of moment, it is all out of pure, unfeigned affection.” (vol. ii. p. 148, 149.)

“ Fortunate young man, who hast an heart open so early to virtuous delights, and canst find thy own happiness, in returning thy father’s blessing upon his own head!— And happy father, whose years have been prolonged, not, as it often happens, to see his comforts fall from him one after another, and to become at once old and destitute; but to taste a new pleasure, not to be found amongst the pleasures of youth reserved for his age—to reap the harvest of all his cares and labour, in the duty, affection, and felicity, of his dear child!—His very
look

look bespeaks the inward satisfaction of his heart. The infirmities of age sit light on him—he feels not the troubles of life—he smiles at the approach of death !”

“ How unlike to this is the condition of him who has the affliction to be the father of a wicked offspring !— Poor, unhappy man !—No sorrow is like unto thy sorrow ! Diseases and death are blessings, if compared with the anguish of thy heart, when thou seest thy dearest children run heedlessly headlong in the ways of sin, forgetful of their parent’s counsel, and their own happiness ! Unfortunate old man !—how often does he wish he had never been born, or had been cut off before he was a father !—No reflection is able to afford him consolation—he grows old betimes ; and the afflictions of age are doubled upon his head !—In vain are instruments of pleasure brought forth—His soul *refuses* comfort.” (vol. ii. p. 151, 152.)

“ Now

“ Now, we may venture to assert, that if a man has any well wisher, any benefactors on earth, to whom he is bound by indissoluble ties of gratitude, his parents are the persons. Indeed, one is willing to think, that many of those young people, whose behaviour is so blameable, are not sensible of the uneasiness it occasions, nor at all aware, how much anguish is endured on their account. They run heedlessly forward in the broad and open path, and have no thought but of the pleasure they are pursuing.” (vol. ii. p. 148.)

“ The other instances of duty to parents will not be difficult either to understand, or indeed to practice. The obligation is more evident and indisputable, and the performance easy and pleasant. A respectful, and obliging and kind behaviour towards them, upon all common occasions, and in the course of your ordinary concerns and conversation, as it is
plainly

plainly right, so it will be agreeable to the dictates of your own heart." (vol. ii. p. 136.)

" You are then to soften the asperity of what you do, by the gentlest words, and by all other honest means. — Condescend to *request*, if that will help, even what is most *your own*." (vol. ii. p. 137.)

" The other occasion which, as I said, demands from you the greatest token of respect and tenderness in your behaviour to your parents, is, when they labour under infirmities of body or mind; and in the time of their extreme old age. You will then double all your tender assiduity—you will watch their wishes, prevent their desires, catch every precious opportunity to be grateful, with an eager, sweet attention; of which you will give them a thousand little ineffimable proofs, which words cannot teach, and not to know is criminal; which
require

require no capacity but that of feeling, and are to be understood in the heart." (vol. ii. p. 138.)

" But however affluent their fortunes, or liberal your supplies, they will always want, in that state of old age and infirmity, an indulgence and care which wealth cannot procure; and which, if it could, lose all their value when they are purchased. They will look for tokens of your kindness, which cannot be received from other hands. Their child is still the comfort and delight of their dying eyes—and no other object pleasing. You will be ready to answer such demands—your heart will correspond to these calls of nature. You will be proud of the humblest offices, and pleased with the most irksome. They cannot give your patience more exercise, than you have given theirs. They will not live to let you clear your obligations. Pay what you can—you will still be debtors—your felicity must be singular, or their distress,

distress, if you recompense them the things that they have done for you." (vol. ii. p. 138, 139.)

"As the willing observance of this law is peculiarly pleasing to Almighty God, so the violation of it is eminently offensive to him, and will be attended or followed by an exemplary vengeance." (vol. ii. p. 123.)

"Is there need of more?—The command is express—the sanction great on both sides—the reward distinguished—the condemnation dreadful and yet equitable—the conscience even of the transgressor cannot but approve of it. He that is hard hearted to him that begat, and her that bore him, to whom will he be good? What crimes will he not in time commit, who begins with this?—and what punishment may he not grow up to suffer? "*The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.*" (vol. ii. p. 125.) You,

You, LADIES and GENTLEMEN, will be the best judges whether the above extracts comprise or not the whole of what was valuable in the discourses before alluded to; and though the several parts may appear somewhat disjointed, and wanting connection, yet the learned and eloquent preacher was not sparing of soft and flowing language to give the whole a natural appearance, and to impress the minds of his audience with reverence for his great mental acquirements, and admiration of the correctness, beauty, and energy of this most *original* composition.

I am,

LADIES and GENTLEMEN,

Your most humble Servant,

An Admirer of (OGDEN's) Sermons.

P. S. The perusal of these excellent Sermons of Dr. OGDEN's is earnestly recommended to all aspiring candidates for the public favour.

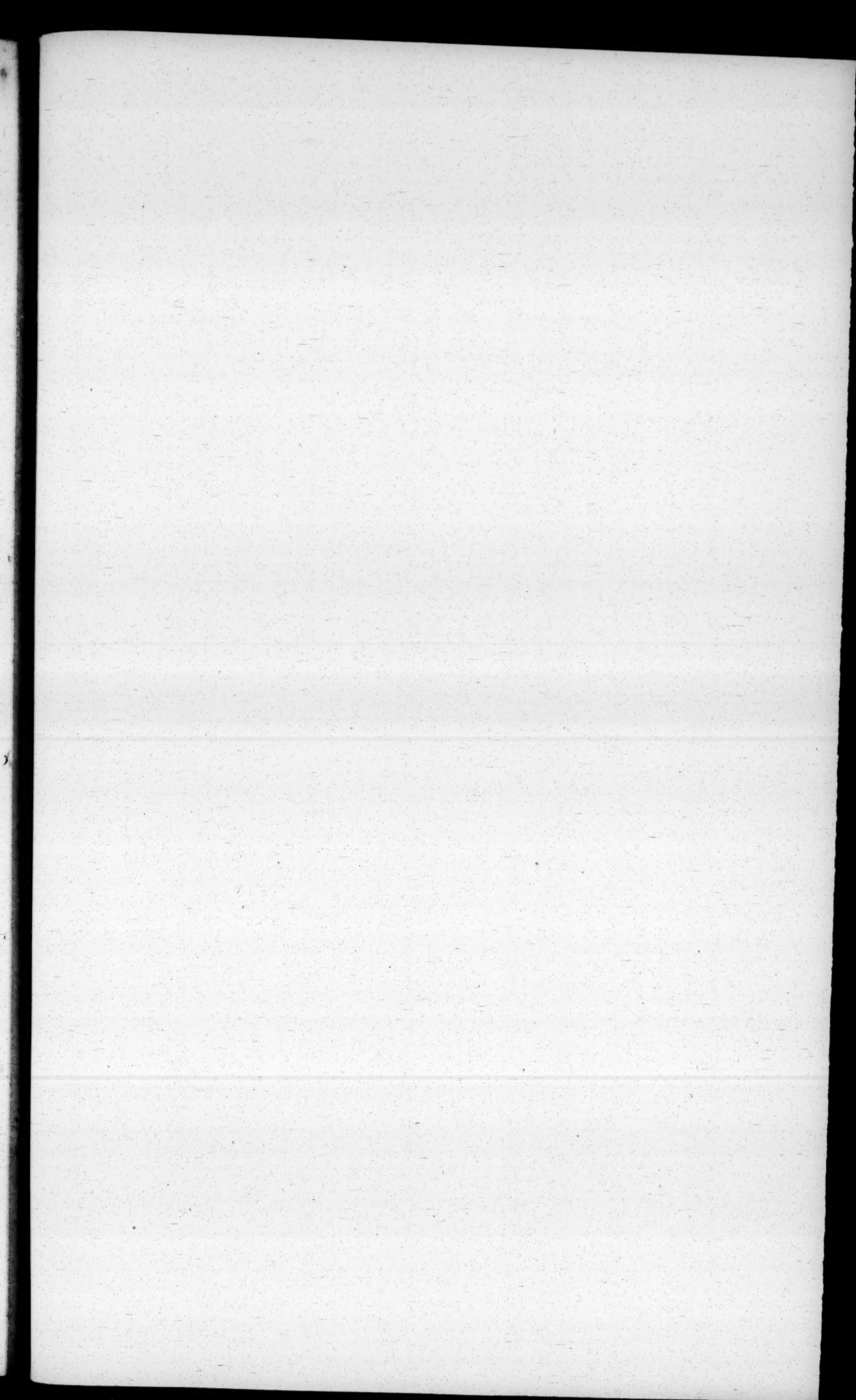
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1. The first part of the document is a list of names and dates, which appears to be a record of some kind. The names are written in a cursive script, and the dates are in a more formal, printed style. The list is organized into two columns, with names on the left and dates on the right. The names are: John Smith, James Brown, William Jones, and Thomas White. The dates are: 1810, 1811, 1812, and 1813. The list is followed by a signature, which appears to be "John Smith".

21 Nov



May 1956

FVWA

Edward Hunt.

Aug 1956

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